# 1NC vs Valley EM – TOC R1

## 1

### K

#### Abstract Ethics Fail. Saying “we ought to engage in something” implies a moral obligation that the black thinker does not have access to because the world is framed by white supremacy. [Curry] Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013.

***Ought* implies a projected (futural) act. The word commands a deliberate action to reasonably expect the world to be able to sustain or support. For the Black thinker, the Black** citizen-**subject**-slave-(in) human, **ought is not rational but repressive**. For the oppressed racialized thinker, the ethical provocation is an immediate confrontation with the impossibility of actually acting towards values like **freedom, liberty, humanity**, and life, since **none** of these values **can be achieved concretely for the Black in a world controlled by and framed by the white**. **The options for ethical actions are not ethical in and of themselves, but merely the options the immorality of the racist world will** allow, **thus the oppressed is forced to idealize their ethical positions, eliminating the truth of their reality, and the peeling away the tyranny of white bodies,** so that as the oppressed, the can ideally imagine an ―if condition,‖ whereby they are allowed to ethical engage racism from the perspective of: ―if whites were moral and respected the humanity of Blacks, then we can ethically engage in these behaviors. Unfortunately, **this ought constraint only forces Blacks to consciously recognize the futility of ethical engagement, since it is in this ought deliberation that they recognize that their cognition of all values are** dependent not on their moral aspirations for the world, but the **determined by the will of white supremacy** to maintain virtue throughout all ethical calculations. In short, Black ethical deliberation is censored so that it can only engage moral questions by asserting that whites are virtuous and hence capable of being ethically persuaded towards right action**,** hence **all ethical question about racism, white supremacy and anti-Blackness is not about how Blacks think about the world, but what possibility the world allows Blacks to contemplate under the idea of ethics.**

The curry evidence provides aclear distinction between us and the affirmative—their notions of ethicality are not applicable to black bodies that live in a world framed by whiteness. Ought becomes repressive rather than rational because ought implies a futural act – in a world in where the future of black bodies are placed outside their control. The affirmatives form of ethics becomes contingent on black death and destruction of autonomy.

C/A this to thr framing – they say ethically killing is wrong – WE DISAGREE black bodies may have to in specific instances

The say meta ethically future determines present – OUR ARGUMENT IS NO PRESENT DETERMINES THE PRESENT what we do now in the real world

#### The abstractness and ethicality of the 1AC proves why they are colorblind on the logics of self-defense in amalgamation with those who are racialized. The Self-defense of the oppressed is necessary to challenge the police and the state. The value of self-defense is key to challenging the logics of white supremacy.

Robert F. **Williams—1962** (Negroes with Guns [Detroit: Wayne State University Press])

When an oppressed people show a willingness to defend themselves, the enemy, who is a moral weakling and coward, is more willing to grant concessions and work for a respectable compromise. Psychologically, moreover, racists consider themselves superior beings and are not willing to exchange their superior lives for our inferior ones. They are most vicious and violent when they can practice violence with impunity. This we have shown in Monroe. Moreover, when because of our self-defense there is a danger that the blood of whites may be spilled, the local authorities in the South suddenly enforce law and order when previously they had been complacent toward lawless, racist violence. This too we have proven in Monroe. It is remarkable how easily and quickly state and local police control and disperse law- less mobs when the Negro is ready to defend himself with arms. (4-5)

#### Any question of the second amendment must deal with a conversation about white supremacy.

Robert J. Cottrol and Raymond T. Diamond—1992 (“Toward an Afro-Americanist Reconsideration of the Second Amendment,” Georgetown Law Journal 80 [1992]: 309-361).

The history of blacks, firearms regulations, and the right to bear arms should cause us to ask new questions regarding the Second Amendment. These questions will pose problems both for advocates of stricter gun con­ trols and for those who argue against them. Much of the contemporary crime that concerns Americans is in poor black neighborhoods and a case can be made that greater firearms restrictions might alleviate this tragedy. But another, perhaps stronger case can be made that a society with a dismal record of protecting a people has a dubious claim on the right to disarm them. Perhaps a re-examination of this history can lead us to a modem realization of what the framers of the Second Amendment understood: that it is unwise to place the means of protection totally in the hands of the state, and that self-defense is also a civil right.

#### Impact: Civil rights progression for blacks happened since black people were armed- gun control denies protection and a level of intimidation black people need to not be taken advantage of by whites.

John **Blake** *Does race shape Americans’ passion for guns?* John Blake is a native of Baltimore, Maryland. He writes about race, religion, politics, and other assorted topics. CNN Enterprise writer/producer October 12, 20**14**

It's a mistake to think that our gun culture is lily-white, historians say. **Contemporary blacks may be some of the strongest supporters of gun control, but the black community has a strong gun rights tradition, particularly in the South. Guns helped spawn the civil rights movement,** says Cottrol, the history professor at George Washington University. **White vigilantes who tried to attack black communities were met at times by gunfire.** The Deacons for Self-Defense, an armed black group, protected civil rights activists, says Cottrol, author of "The Long, Lingering Shadow: Slavery, Race and Law in the American Hemisphere." **Southern blacks in particular recognized the value of owning guns because they couldn't depend on anyone else to protect them during a time when the sheriff could be a member of the Klan,** historians say. **"The civil rights movement was made possible because the Klan knew that black communities were armed,"** Cottrol says

#### And this abstraction allows us to assume racist entities will somehow act justly rather than looking to how they have historically acted. Tommy Curry writes: Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013. SPHS//SS

**Traditionally we have taken ethics to be**, as Henry Sidgwick’s claims, "**any rational procedure by which we determine what individual human beings 'ought'—or what is right for them**—or to seek to realize by voluntary action.”vii **This rational procedure is** however **at** **odds with the empirical reality the ethical deliberation must concern itself with.** To argue**,** as is often done, that the government, its citizens, or white people should act justly, assumes that the possibility of how they could act defines their moral disposition. If a white person could possibly not be racist, it does not mean that the possibility of not being racist, can be taken to mean that they are not racist. **In ethical deliberations dealing with the problem of racism, it is common practice to attribute to historically racist institutions, and individuals universal moral qualities that have yet to be demonstrated. This abstraction from reality is what frames our ethical norms** **and allows us to maintain**, despite history or evidence, **that racist entities will act justly given the choice.** Under such complexities, **the only ethical deliberation concerning racism must be anti-ethical, or a judgment refusing to write morality onto immoral entities.**

#### Alt: WE MUST ENGAGE IN A BLACK SELF-DEFENSE PARADIGM. THIS PARADIGM INSISTS THAT OUR DISCOURSE AND OUR ACTIONS ARE CENTERED ON A VALUE OF BLACK SELF DEFENSE THAT ENDORSES THE NEED TO UNDERSTAND HOW BLACK PEOPLE ARE VICTIMS OF STATE TRYANNY AND NEED TO TAKE MATTERS IN TO THEIR OWN HANDS. Like Malcolm X said, stop singing and start swinging

Tommy J. **Curry—**20**15** (Associate Professor of Philosophy @Texas A&M University, “Robert F. Williams and Militant Civil Rights: The Legacy and Philosophy of Pre-emptive Self-Defense,” Radical Philosophy Review 18.1 [2015]: 45-68)

The foreigner laughed at Robert F. Williams when he described the “segregated pet cemetery in Washington D.C. where an Afro-American cannot bury his dog,” but such extremity was indicative of the segregationist psychology that emerged from the racist logics of white America. **If one accepts**, as Williams does, **that “The stranglehold of oppression cannot be loosened by a plea to the oppressor’s consciousness,” then the theorist and activist both seem committed to at least understanding** Williams claim: **“Social change in something as fundamental as racist oppression involves violence.”** To some, the notion of a pre-emptive self-defense sounds strange. While there is a long standing tradition of self-defense, the protection of one’s self or property against siege, such a stance is thought to be an exception; only responding to the most egregious transgressions against an individual. There is a similar but different understanding at work in *Negroes with Guns*. **Racism determines the boundaries between white humanity and what they define as their relationship to that which is not human.** Such distance means that **whites will rarely perceive a violation of Black rights or a devaluing of Black humanity, so violence is never-ending.** As such, Williams contends that “**you cannot have progress here without violence and upheaval, because it’s a struggle for survival for one and a struggle for liberation for the other.” Racism** then **is consistent violence against the oppressed such for the sake of preserving their distinction and distance from the white oppressor class**. Simply stated, “The racist is a man crazed with hysteria at the idea of coming into equal human contact with Negroes.” (64-65)\

#### A black-self-defense paradigm is Antiethical. [Curry] Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013.

**Anti-ethics; the call to demystify the present concept of man as illusion, as delusion, and as stratagem, is the axiomatic rupture of white existence and the multiple global oppressions** like capitalism, militarism, genocide, and globalization, **that formed the evaluative nexus which allows whites to claim they are the civilized guardians of the world’s darker races. It is the rejection of white virtue,** the white’s axiomatic claim to humanity that allows the Black, the darker world to sow the seeds of consciousness towards liberation from oppression. **When white (in)humanity is no longer an obstacle** weighed against the means for liberation from racism**, the oppressed are free to overthrow the principles that suggest their paths to liberation are** immoral and hence **not possible.** To accept the oppressor as is, the white made manifest in empire, is to transform white western (hu)man from semi-deitous sovereign citizen to contingent, mortal, and un-otherable. Exposing the inhumanity of white humanity is the destruction/refusal of the disciplinary imperative for liberal reformism and dialogue as well as a rejection of the social conventions that dictate speaking as if this white person, the white person and her white people before you are in fact not racist white people, but tolerable—not like the racist white people abstracted from reality, but really spoken of in conversations about racism. The revelatory call, the coercively silenced but intuitive yearning to describe the actual reality set before Black people in an anti-Black society, is to simply say there is no negotiating the boundaries of anti-Blackness or the horizons of white supremacy. Racism, the debasement of melaninated bodies and nigger-souls, is totalizing.

ROB: Best methodology to liberate the oppressed

ROJ: Antiethical decision maker

Antiethics is a rejection of white virtue, a rejection of assuming abstract philosophies are able to explain the material implications of black life – if we show that our epistemology should be oriented towards seeing historically how self defense has began to liberate black people and become a survival mechanism, then that’s why you vote neg and endorse an anetiethical black self defense paradigm.

## Case

### Cone

#### The aff relies on metaphysics as the basis of normativity which stops genuine liberation because they do not focus on material conditions, only furthering abstract ideal theories.

James **CONE**, professor of systematic theology @Union Theological Seminary 2k4 “A Black Theology of Liberation Anniversary Edition” originally published in 1970 pgs. 132-133 20**04**

**Participation in** divine **liberation** places the church squarely in the context of the world. Its existence is inseparable from worldly involvement. Black theology cannot say that the “church is the world” or the “world is the church” (as implied in some secular theologies), but it does affirm that the church **cannot be** the church **in isolation from the concrete realities of human suffering. The world is earthly existence,** the place where human beings are enslaved. It is where laws are passed against the oppressed, and where the oppressed fight back even though their efforts seem futile. The world is where white and black persons live, encountering each other, the latter striving for a little more room to breathe and the former doing everything possible to destroy black reality. The world is **not a metaphysical entity or an** ontological problem**, as some philosophers** and theologians **would have us believe.** It is very concrete**. It is punching clocks, taking orders, fighting rats, and being kicked around by officers. It is where the oppressed live. Jews encountered it in concentration camps, Amerindians on reservations, and blacks on slave ships, in cotton fields, and in “dark” ghettoes.** The world is white persons, the degrading rules they make for the “underprivileged,” and their guilt dispelling recourse to political and theological slogans about the welfares society “as a whole”. In short, the world is where the brutal reality of inhumanity makes it ungodly, appearance, turning persons into animals. Because the church knows that the world is where human beings are dehumanized, it can neither **retreat from the world** nor replace it. Retreating **is tantamount to a denial of** its calling to share in divine **liberation.** It is a complete misunderstanding of the Christ-event, which demands radical, worldly involvement in behalf of the oppressed. **Retreating is navel-gazing, a luxury that oppressed persons cannot afford.** Only oppressors can turn upon themselves and worship their own projected image and define it as God. **Persons who live in the real world have to encounter the concreteness of suffering without the suburbs as a place to retreat. To be oppressed is to encounter the overwhelming presence of human evil without any place to escape. Either we submit or we rebel, knowing that our physical lives are at stake.**

### Yancy

#### Their notions of ethics can’t articulate black life and allows whiteness to theorize about it.

George **YANCY**; Prof of Philosophy @ Duquesne University “Black Bodies, White Gazes *THE CONTINUING SIGNIFICANCE OF RACEJournal of Speculative Philosophy* 19.4 (2005) 215-241 20**08**

I write out of a personal existential context. This context is a profound source of knowledge connected to my "raced" body. Hence, I write froma place of lived embodied experience a site of exposure**. In philosophy,** the only thing that we are taught to expose is a weak argument, a fallacy, or someone’s “inferior” reasoning power**. The embodied self is bracketed and deemed irrelevant to theory,** superfluous and cumbersome in one's search for truth. It is best, or so **we are told, to reason from nowhere.** Hence, **the white philosopher/**author**presumes to speak for all of “us” without** the slightest **mention of his or her “raced” identity.**Self-consciously writing as a white male philosopher, Crispin Sartwell observes:  Left to my own devices, I disappear as an author. That is the **"whiteness" of** my **authorship**. This whiteness of authorship **is,** for us**, a form of authority; to speak** (apparently) **from nowhere, for everyone, is empowering,** though one wields power here only by becoming lost to oneself. But such an authorship and authority is also pleasurable: **it yields the pleasure of self-forgetting** or apparent transcendence of the mundane and the particular, and the pleasure of power expressed in the "comprehension" of a range of materials.(1998, 6)  To theorize the Black body one must "turn to the [Black] body as the radix for interpreting racial experience" (Johnson [1993, 600]). It is important to note that this particular strategy also functions as a lens through which to theorize and critique whiteness; for the Black body's "racial" experience is fundamentally linked to the oppressive modalities of the "raced" white body. However, there is no denying that my own "racial" experiences or the social performances of whiteness can become objects of critical reflection. In this paper, my objective is to describe and theorize situations where**the Black body's** subjectivity, its ***lived* reality, is reduced to instantiations of the white imaginary,** resulting in what I refer to as "the phenomenological return of the Black body." These instantiations are **embedded within** and evolve out of **the** complex **social and historical interstices of whites' efforts at self-construction** through complex acts of erasure **vis-à-vis Black people.** These acts of self-construction, however, are myths/ideological constructions predicated upon maintaining white power. As James Snead has noted, "Mythification is the replacement of history with a surrogate ideology of [white] elevation or [Black] demotion along a scale of human value"(Snead 1994,

#### Only white men take advantage of gun rights, which only lead to racist murders.

[Josiah M. **Hesse**](http://www.vice.com/author/josiah-m-hesse) Josiah M. Hesse is a Denver-based journalist covering politics, crime, marijuana, comedy, music, economics and pop culture. His work has appeared in VICE, Noisey, The Cannabist, Splitsider, LaughSpin, and Westword.June 23rd, 20**15**

As Mother Jones[reported](http://www.motherjones.com/politics/2012/07/mass-shootings-map), "**Since 1982, there have been at least 70 mass shootings across the country... Forty four of the killers were white males. Only one of them was a woman."** So **white men have been responsible for about 63 percent of mass shootings** in that span, despite comprising a far smaller portion of the total population. And **while the motives for mass murder vary from perpetrator to perpetrator, since the Columbine school shooting in 1999, there has been a remarkable consistency—if not uniformity—in the age, gender, and race of the people who carry out these egregious crimes.**

#### Black people want it

Taylor **Gordon***Black Leaders in Arkansas Urge Black People to Arm Themselves With Guns and Cameras* Taylor Gordon is a writer for Atlanta Black Star. April 16th,20**15**

**In the midst of what seems to be a never-ending wave of unarmed Black citizens being killed by police, Black leaders are now pushing for the community to take action by arming themselves with guns** and video cameras. **The**[**Black community’s attitude towards gun control**](http://atlantablackstar.com/2015/04/04/black-citizens-lose-faith-law-enforcement-major-shift-happens-support-carrying-concealed-weapons/)**has seen a major shift in recent years as the cruelty of police brutality has garnered national attention.** While many still remain unsure about whether or not it is best to bring more guns into their communities, **local leaders in Arkansas are very clear about their stance on the matter. “We’re asking that Black people around the country arm themselves and join in established gun clubs,”** Hubert Bass, CEO of the Crittenden County Justice Commission, told Memphis station WREG. Shabaka Afrika, the president of the Crittenden County NAACP, mirrored those sentiments. **Both of these local leaders insisted it isn’t a call for more violence but rather a precautionary action to make sure the Black community has its own line of defense when the police fail to serve and protect them.** These two certainly aren’t the first to make this push in the very community that once strongly advocated for more gun control. Just a few weeks ago, Samuel Mosteller, longtime president of the Georgia chapter of the Southern Christian Leadership Conference, also urged the Black community to “exercise their Second Amendment rights.” Mosteller expressed a clear frustration with the fact that so many Black citizens were being fatally attacked by police regardless of their actions leading up to the tragic encounter. **“You stand there, [police] shoot,”** Mosteller told reporters back in March. **“You run, they shoot. We’re going to have to take a different track.”** Data released by the Pew Research Center found that many members of the Black community are also having a change of heart about concealed carry laws. **Researchers found that more than 50 percent of Black people were now in favor of using firearms to “protect people from being victims of crimes.”**